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THEOLOGICAL SEMINARY

WOMAN'S WORK

Vol. XXVI. MAY, 1911 No. 5

A CABLEGRAM, April 10, announcing that Rev. DuBois Morris and Dr. Samuel Cochran were both out of danger, after a course of typhus fever at Hwai Yuen, lifted a weight of anxiety from many hearts. These are strong men who have been in the front of the famine struggle, and caring for people in famine conditions means exposure of life.

REV. JOHN MURRAY, of Tsinanfu, China, was badly beaten by some Chinese on March 28, in a village only seventeen miles from home. He was brought back to his station by a Government escort and has cabled that he is out of danger. We agree with Dr. Brown, that Mr. Murray's "devotion to the Chinese" is such that he is "one of the very last men that ought to suffer at their hands."

THE Treasurer of the New York Women's Board has received the following most welcome communication: "Having learned through the papers that the amount of the Jubilee Fund has not reached the million dollar mark, I have decided to increase my pledge from $100.00 to $1,000.00 and herewith enclose my check for that amount. We must have the million; it would be humiliating to the Christian women of this great land not to be able to raise at least that sum."

AMOUNT of Jubilee Offering to date, in cash and pledges, from territory of New York Board, is $49,345.

A ONE-DAY Jubilee, at Williamsport, Pa., filled the large Pine St. Methodist Church three times, and left a feeling of fellowship behind it. Luncheon was arranged in the church dining room, each woman having provided her own lunch-box. The young women's supper drew crowds; church rallies were at 4 P. M. and $1,700 was pledged.

PIQUA, Ohio, has long had a good foreign missionary reputation, and now the women are "proud" of their Jubilee. It was celebrated in connection with the first anniversary of their Piqua Missionary Union, representing ten Protestant churches, two of which are composed of colored people.

The New York Sun, April 2, published a call to Roman Catholic women, which has been issued through the Extension Society of their Church, that they should form a "Catholic Women's Missionary Movement." The backers of this proposition, according to *The Sun*, are archbishops in the West. The appeal points to the Protestant Women's Jubilee just held, to the great numbers they have enlisted for missions, and to their success in raising money. Roman Catholic women are urged to form branches in as many parishes as possible and to follow two rules: saying a special prayer authorized by the Pope, and practicing self-denial one day in the year, to the amount of fifty cents. Protestant women would rejoice to have their example useful in stimulating interest in Foreign Missions among their earnest Roman Catholic sisters.

HAS it become out of fashion for mothers to consecrate their babies to the service of God? One cannot read the early history of the oldest Missionary Board in America without being struck by the frequency of the recurring name, Samuel. Of the four students who first begged for approval of their undertaking a Foreign Mission, Mills, Newell and Nott were each "Samuel." Of nine men who composed the original American Board, three were named Samuel. Is the example of Hannah still honored in the Church?

BESIDES our honored pioneer and veteran missionaries "still on the field," there are others equally honored spending the evening of their days in the homeland: Dr. Hepburn, whose service began 1841; Mrs. John Shedd, 1859; Mrs DeHeer, Mrs. Reutlinger, Mrs. Lyon, Mrs. Crossette, of the '60s.

A manuscript copy of the "Autobiography" which, by request of the Board, Dr. McGilvary has been writing, lately reached New York in safety.

A BIOGRAPHY of Dr. Ellinwood is in press. It is written by his daughter and includes one chapter by Secretary Speer and one, entitled "Dr. Ellinwood and the Women's Boards," by the editor of WOMAN'S WORK. In it are incorporated six charming letters from women who worked under the great Secretary's leadership in the '70s. This chapter is apropos of Jubilee Year, and there will be a general wish to read these letters and—to see who wrote them.

REPORT of World Conference, Vol. V., Chap. VII., contains information about Training Schools for Missionaries. In America there are thirty-nine for women, including Bible Institutes. Missionaries are often glad to spend a few months of furlough time, getting a fresh grasp of the English Bible or of Church History, at Bible Institutes in New York, in Wooster, O., or Chicago. A few women sent out from the United States have added to their college course, training in a Theological Seminary. At least two valuable Presbyterian missionaries belong to this select class.

THE rightly trained woman missionary is thus referred to in Conference *Report:* "Above all she will see in her native colleagues, whether Bible-women, school teachers or nurses, not so much valued personal assistants over whom she has control ('My Bible-woman'—ED.) as fellow members of one great disciplined body, working together towards a common end."

CHAPTER XII. is one of the most interesting of the *Report* on "Preparation of Missionaries." We recommend some of its topics for discussion at Auxiliary Meeting, in connection with our Conference Study this month, *e. g.:* "Resignation of young women missionaries through marriage;" or the old phrase, dropped years ago by this magazine, as too narrow—"Woman's Work for Woman."

BY their own request, twelve young men of Canton Christian College were publicly baptized *at the college*, in order to take their stand in presence of their fellow students. A letter of March 9 mentions the students' Sunday evening service, sixty attending and one of these twelve leading.

LAOS Mission has its programme of extension, beyond the three and a half millions of people in North Siam, to more than 12,000,000 of Eastern Tai, or Shan, among whom Rev. W. C. Dodd easily journeyed without an interpreter, last year. It is the policy of the Board to push training of Laos evangelists and teachers, and to plant new stations as they become practicable, northeast of the present Laos Mission and west of South China Mission, so as to carry the Gospel into a large region now unreached by a single Protestant missionary.

A QUESTION emerges in Siam which will be submitted to Continuation Committee, the Hague Tribunal of Foreign Missions. The question is, whether the French Government shall continue to forbid American missionaries to preach to Laos who reside on the French side of the Cambodia River. For years past even Christians from Chieng Mai field, who have moved to the east side of the river, have been denied a visit from their own fathers in Christ.

ANOTHER good building of solid brick is finished at Chieng Rai. "Overbrook Mission Hall" is primarily for evangelistic work. It is open through the day to all the people and, Dr. Briggs writes: "There they may sit and cool themselves, read or talk, or buy some simple remedy from the dispensary, or study the maps and astronomical pictures on the walls." An evangelist is always at the hall. Fifty-four adults were added to the church in 1910.

FIFTY-SIX on confession of faith were welcomed to Third Church, Bangkok, last year; seventy-three to Lakawn Church, including Pré. Rev. C. R. Callander says of Pré: "I have never witnessed more spiritual hunger, with the possible exception of Kengtung."

AT the first Communion ever observed in a place fourteen miles south of Nan, Rev. Hugh Taylor lately received nine adults to the church. Between Nan and the northern limit of his parish, stretch eight days of horseback riding, across rice plain, over mountains, through jungle and, one day, on foot down a rocky river bed too rough for a horse.

Our Missionaries in Siam and Laos

AND POST OFFICE ADDRESSES.

Letters for Laos should be addressed *via* Burma and Raheng, *not* to "Siam;" send letters to Siam *via* Brindisi.

Miss Bertha Blount, Bangkok, Siam.
Mrs. Albert F. Caldwell, " "
Miss Edna S. Cole, " "
Miss Annabel Galt, " "
Miss Margaret C. McCord, " "
Mrs. F. L. Snyder, " "
Mrs. J. A. Eakin, Petchaburi, "
Mrs. E. B. McDaniel, " "
Mrs. R. W. Post, " "
Mrs. A. W. Cooper, Ratburi, "
Mrs. Herbert W. Stewart, " "
Mrs. Robert C. Jones, Pitsanuloke, "
Mrs. Carl J. Shellman, " "
Miss Cooper, Nakawn, Sritamarat, "
Mrs. Chas. E. Eckels, Nakawn, Sritamarat, Siam.
Mrs. W. J. Swart, " " "
Mrs. E. Wachter, " " "
Mrs. Lucius C. Bulkley, Tap Teang, Trang, "
Mrs. E. P. Dunlap, " " "
Miss Edith M. Buck, Chieng Mai, Laos.
Mrs. Howard Campbell, " "
Mrs. D. G. Collins, " "
Miss Marie Collins, " "
Mrs. J. H. Freeman, " "
Mrs. Wm. Harris, Jr., " "
Mrs. Claude W. Mason, " "
Mrs. Daniel McGilvary, Chieng Mai, Laos.
Miss Lucy Starling, " " "
Mrs. C. R. Callender, Lakawn, "
Mrs. Edwin Chas. Cort, " "
Miss Eula M. Van Vranken, " "
Mrs. Howell S. Vincent, " "
Mrs. Donald W. McCluer, Nan, "
Mrs. Marion B. Palmer, " "
Mrs. S. C. Peoples, " "
Mrs. Hugh Taylor, " "
Mrs. Wm. A. Briggs, Chieng Rai, "
Miss Daisy Campbell, " " "
Mrs. Henry White, " " "

In this country: Miss Carothers, 395 E. 51st St., N., Portland, Ore.; Mrs. Chas. H. Crooks, R. F. D., Kansas City, Kansas; Mrs. W. Clifton Dodd, 63 East Bowman St., Wooster, Ohio; Mrs. J. B. Dunlap, Wooster, Ohio; Mrs. Roderick Gillies, Statesville, N. C.; Mrs. W. G. McClure, Fairfield, Iowa; Mrs. Jas. W. McKean, 9 Dexter St., Freeport, Ill.

Pioneers Still on the Field

Sixty Years.

W. A. P. MARTIN, D.D., LL.D., went to China 1850, is still a missionary at Peking, after an interval of thirty-five years in which he was president of a Government College.

Fifty Years and Over.

MRS. WILLIAM BIRD, in Syria since 1853.
JONATHAN WILSON, D.D., in Siam and Laos since 1858.
DANIEL MCGILVARY, D.D., LL.D., in Siam and Laos since 1858.
MRS. MCGILVARY, with the preparation of one born in Siam, joined the Mission 1860.
W. F. JOHNSON, D.D., in India since 1859.
REV. REESE THACKWELL, in India since 1859.
J. M. W. FARNHAM, D.D., and MRS. FARNHAM, in China since 1860.

Dr. and Mrs. McGilvary celebrated their golden wedding, Dec. 6, 1910. In the evening, at the home of their daughter, Mrs. Wm. Harris, they received the congratulations of all Americans and Europeans in the city of Chieng Mai, and many beautiful remembrances from far and near. On behalf of Laos Mission, Rev. Henry White expressed their appreciation of what the lives of these veterans have meant to Siam and to the Christian Church. Dr. McGilvary responded with warm words of praise for his life-partner, and the splendid way in which she has taken care of him and helped his work.

DR. AND MRS. DANIEL MCGILVARY, CHIENG MAI

The following telegram was received: "Chieng Rai Christians invoke divine blessings upon Dr. and Mrs. McGilvary, who are to us more beloved than gold." A cablegram from members of their family in America, was also received the same day. Secretary Arthur J. Brown wrote: "We greatly rejoice in your long and conspicuously devoted and influential service. We share the veneration and love with which we know you are regarded by the people, and the missionaries with whom you have been so closely associated." The one shadow over the festivities was that Dr. Wilson, roommate and classmate of Dr. McGilvary at Princeton Seminary and his intimate friend these fifty years, was not able to come over from Lakawn for the joyous occasion.

A testimonial from Chieng Mai Christians took the form of a large engraved silver tray, on which is represented the old rest-house under the banyan tree, where the young pioneers spent their first two years in Laos.

Here comes a little note in a delicate handwriting which we see too rarely.

Chieng Mai, December 27, 1910.

. . . We feel that our cup indeed runneth over and our heads are well nigh turned with all the pleasant and kind

things our friends say of and to us. I send a copy of a telegram which came about ten days after the golden wedding. It is from Prince Damrong, Minister of the Interior. It shows what one man high in office thinks of mission work. It was most unexpected because we had not made it public that there was to be such a celebration.

Sophia Bradley McGilvary.

DOCTOR MCGILVARY, Chieng Mai.

Just learned from local papers the celebration of your gold wedding. Wish you and Mrs. McGilvary accept my sincere congratulations, and best wishes, that you both be spared to continue your great work for many more years.

DAMRONG.

"Pioneers" is the term which describes with exactness the missionary life of Drs. McGilvary and Wilson; for after a few years of experience in South Siam, they and their wives went far north, the first messengers of the Gospel to the Laos people. Among the veterans of forty years and over, some were also pioneers in lines of work if not in opening Missions.

In their 48th Year: DR. CORBETT, China; DR. SAMUEL JESSUP, Syria; DR. THOMPSON, Japan.
47th Year: DR. JOHN WHERRY, MRS. C. W. MATEER, China; *46th Year:* DR. H. V. NOYES, China.
44th Year: MISS HARRIET NOYES, China; DR. C. B. NEWTON, India.
42d Year: MISS MARY P. DASCOMB, Brazil; REV. and MRS. A. P. KELSO, and MRS. THACKWELL, India; MRS. J. L. WHITING, China.
41st Year: DR. and MRS. GEO. F. FITCH, China; REV. and MRS. J. F. HOLCOMB, India; DR. and MRS. J. J. LUCAS, and F. J. NEWTON, M.D., India.

Siam in Retrospect and Summary of the Last Reign

Taking a long retrospect view of Siam and comparing it to-day with what it was twenty-two years ago, when we first entered, we see vast and significant changes for the better of Siam. The despotic domination of Provincial Governors has given place to a homogeneous, uniform, just and "righteous" administration of their common law, under direction of the Minister of the Interior. Culprits and offenders receive equal justice meted out all over the kingdom, under the Minister of Justice. Gang robbery and other organized methods of plunder are now very rare. Slavery has been abolished, and with the establishment of squatters' rights and the issuing of government official deeds to landholders, a free, independent and happy people are occupying the land in the garden spot of the world, where formerly they dwelt as slaves. Gambling, which was licensed for revenue in every part of the kingdom, and was the cause of more petty stealing and thieving than anything else, has gradually been restricted, beginning from the outer borders of the kingdom and coming up to the Capital, in which at present there are only seven licensed gambling places. These will be closed April 1, 1911, according to the King's decree of a few years ago.

With the exception of an English missionary family, who recently came from Burma, there have been only American Protestant Missionaries in Siam and, for many years, only Presbyterians actively engaged in the uplift of the kingdom.

J. B. Dunlap.

All Siam is mourning the passing away of the most noble King in Siam's history. His was the record reign, not only as to time, but as to events. He reigned forty-two years. In his boyhood he was a pupil of American missionaries, as was his royal father for many years. The progress and reform of Siam are largely due to his influence. During his eventful reign we have had abolition of slavery, prison reform, revision of the old barbarous laws and reformation of the courts; abolition of gambling in all the provinces; the introduction of European and American advisers in all departments of State; building of railways, steamship lines, telegraphs and Post Offices; the founding of a general school system, sanitary laws, hospitals. He was doing and purposing to do for his country up to his very last.

One of the strongest speeches that His Majesty ever made, was that delivered on his fifty-seventh birthday, (Sept., 1910). He spoke well of his determination as soon as possible to stamp out the opium traffic.

E. P. Dunlap.

A Message from the Throne of Siam

Upon the death of the late King of Siam and the accession of his son the Crown Prince to the throne, the Board of Foreign Missions transmitted a beautiful embossed and bound letter to His Majesty. This was conveyed to the King through the Foreign Office by the hand of U. S. Minister, Hamilton King, and, in the same manner, acknowledgment has now been returned to the Board. This is a handsome, black-bordered, official document on heavy paper bearing the royal arms of Siam. It is in English and in script as perfect and plain as print, and begins:

"I am commanded by the King, my August Sovereign, to acknowledge," etc.

The passages of chief interest in this document refer to the missionaries in Siam and to His Majesty's visit to America, as follows:

. . . "It is especially gratifying to him to know from your kind words that the earnest labors of his beloved Father in the interests of his country and its people are so well recognized by our good friends abroad. In these labors the American Presbyterian Missionaries in Siam have not been idle spectators, but have been active participants with a devotion worthy of every praise. Having now succeeded to his present high estate, His Majesty remembers the promise uttered at your hospitable entertainment* in New York nine years ago with emphasis, and assures you that . . . His Majesty will ever regard the American Missionaries in our midst as fellow workers in a great cause: the moral elevation and progress of a nation.

His Majesty sincerely thanks you all . . . and fervently prays that increasing success and prosperity may ever be vouchsafed to your good and benevolent Missions.

Devawongse,
Minister of Foreign Affairs.

* Dinner given by the Board to the Crown Prince, now King.—Ed.

Character Sketches of Laos Women

Pe Chi is a Muang Pre woman of wonderful energy and no mean business ability. One day, in a neighboring village buying and selling, she came upon a group of people seated around a missionary. "I will just turn aside now," thought Pe Chi, "to see what it is that the white stranger is teaching my neighbors. The wisdom from the outside world is no doubt very wonderful and it is fitting we should all learn." Having thus made peace with herself for neglecting business, she joined the group. As she listened to the beautiful story of redemption, her little narrow heart, which hitherto had been given only to exceedingly earthly things, seemed to open up and grasp the truth. It was not until the eye of day was about to fall behind the mountain, that Pe Chi hastily took up her baskets of unsold goods and, joining her companions, wended her way homeward. She knew she could never be the same woman again, for she had experienced that greatest of all changes, the soul's awakening.

When the first day of the week came, Pe Chi remembered the white stranger had said it was the Lord's Day and must be kept holy. She had no conception of what was meant by keeping a day holy, so she bribed her sister-in-law to escort her to the city church that she might see. Sister-in-law protested; she was not interested in keeping any day holy, when she could just as well be making money in her market stall. But iron-clad custom forbade a Laos woman to go alone on such a trip, and so, in order to get her escort, Pe Chi was obliged to pay an exorbitant price. At last they set off bright and early on Sunday morning, for they had ten miles to walk before they reached the city. They found the service new and amazing: perfect order, beautiful music, a peaceful atmosphere, earnest prayers of the elders, the discourse of the minister. The session meeting after service was rudely interrupted by a shrill, excited voice saying, "I am going to enter your religion." Six pairs of reproachful eyes were turned upon Pe Chi. Nan Chi, the ruling elder, was first to recover from his surprise. "There are requirements not a few," said he, "for one who would enter this religion." "Tell me what they are," said Pe Chi in her business-like way. "I will do them every one." True to her word nothing was too difficult, even the twenty miles she must walk every Sunday did not daunt her. Consternation spread through the village when they learned

that Pe Chi had entered the new religion. No one dared to say much, for her husband was headman and his wife commanded respect. She was not content that she herself should be saved; she was in earnest that all her family, including the sister-in-law, her unwilling escort, should become Christians.

On the first tour that Dr. Crooks and I took in Laos, we were guests of Pe Chi for a week. Her zeal for our comfort, her deep concern for the spiritual welfare of her neighbors, her marvelous influence in getting all the village children to come to sing with us, and her own pleasing personality, made our tour a peculiarly delightful remembrance. Four years later, we again visited Pe Chi's village. We found she had prospered instead of losing all she had, as some of her neighbors had prophesied when she entered the Jesus religion. A large frame house had replaced the small bamboo cottage. Proudly she greeted us with "See the new house the Lord has given us." The neighbors, (suspicious of ill luck,) had asked where they got the plan for the new house. "We told them," said Pe Chi, "this house came from the Lord; we built it for His glory and for the comfort of our Christian friends when they visit us. We did not need to consult the spirits either, as to the time or way of building." Her great desire that all may be saved sometimes leads her to feel, as she says, "small-hearted," because all are not ready, as she was, to accept at once. Sometimes when discouraged, she has heard in the distance a little child, whom she has taught, singing "Jesus Loves Me" and has thought, "O thou of little faith." So she works and lives and prays, this simple-hearted woman, and is bringing in the kingdom.

Pe Nyought, a Lakawn woman, is wife of one of the best evangelists in Laos, Bear-bitten Noi Wong. He is a remarkable man, and is known far and wide for his zeal as a Christian teacher; his wife, in her own quiet way, is also doing a great work. One might know Pe Nyought a long time and not find her different from other women, unless she is seen in her own home and among her neighbors. When trouble, or "a spirit" (almost synonymous terms in Laos) comes into the home, the first thought of the afflicted ones is to send for Pe Nyought. Many a dark night she has hurried to some house in her village and put to flight the troublesome spirit. This she does by earnest prayer and singing hymns, together with liberal doses of the "heavenly medicine" (quinine). "Pe Nyought always and at all times trusts in her God," the women of her village confided to me. In proof of their statement they told me these little stories, which I fear will lose some of their beauty when turned into prosaic English.

"One day in the rainy season all the women were out in the forest gathering firewood when, suddenly, a terrible storm burst upon us. The heavens called, the lightning flashed, the wind blew and great trees went crashing down around us. We were all overcome with terror and began to scream and to cry 'What evil is this come upon us? We shall perish, every one!' But Pe Nyought said: 'Why should we fear? When the heaven calls, it is the voice of God speaking to us. Why should we fear the wind? God is in the rushing tempest. See, the lightning is the finger of God in the heavens. Be quiet, and I will pray to God to protect us.' So we all clung to Pe Nyought, and she prayed and sang. In a little while the storm passed, 'the eye of day' shone upon us, and we all went home in peace, praising the God of Pe Nyought."

The second story was this: "Once when a great Prince from the South was coming to visit, every man in our village was called away to work on the road and we women were left alone in our houses. About the fourth hour, we heard a gibbon calling in the forest not far from the village. Our hearts all fell; we were terrified, for you know a gibbon calling that way always foretells some disaster. We got together and ran to Pe Nyought as fast as we could, screaming, 'Pe Nyought, dear! Do you hear the gibbon calling? What is going to happen to us, all alone in the village and the gibbon calling? O, Pe Nyought remember how your God saved us in the storm and pray that we may be saved now.' 'Do not fear,' said Pe Nyought. This gibbon can do us no harm; he is only one of God's creatures. God made

RULER OF KENGTUNG, BRITISH BURMA, COMING IN STATE OUT OF THE CITY
Photograph loaned by W. C. Dodd

him and he is only happy to be alive. He is singing to express his joy, just as I do who am also one of God's creatures. I will sing for you; so she brought out her hymn-book and sang and prayed until our fears were gone. And they naïvely added, 'Just as Pe Nyought said, nothing happened to us that day.'"

Euie Nang is a Chieng Rai woman. At her birth, her mother died. Now when one in Laos dies in child-birth, the child is always held under suspicion. "Is not this some evil spirit who has escaped the keeper of the lower world?" they ask. If the child dies, too, the family is not apt to be consumed by grief, but is rather relieved. Euie Nang was not an accommodating spirit, it seems, but, like the Caananites she insisted upon dwelling in the land; so the family had to care for her. It was only natural that they looked upon her with suspicion, and their attitude, combined with Euie Nang's none too sweet disposition, gave her a most unhappy life. She would live with one relative until sickness or misfortune came and, thinking Euie Nang was the cause, they would politely invite her to move on to the next. So it went till she was married. Her husband proved a worthless brute and left her; her baby died and she was a destitute outcast when found by one of the Christians and brought home to his family. When Euie Nang came into that home she brought all her worldly possessions with her—a scant cloth around her waist and an exceedingly skimpy skirt; she had never owned a jacket in her life. The modest little wardrobe which was given her could never have brought greater joy to any maiden's heart. In the genial atmosphere of that Christian home, Euie Nang blossomed out like a rose. One would hardly recognize her as that forlorn creature who had come so lately from rank heathenism. She had become "truly beautiful" as the Christians said. Her beauty appealed to one young man in particular, who gave himself to writing her epistles in which he described her "as sweet as sugar-cane," the limit in Laos. When love affairs reach such a state as this, the only thing to do is to ring wedding bells. So from that Christian home, Euie Nang went forth to establish a Christian home of her own.

Happiness has attended her. She has developed from one oppressed and sus-

pected into a dignified Christian woman. She presides over her home with grace, and her little son is one of the brightest of the coming generation of Christians in Chieng Rai.

Florence B. Crooks.

Laos Women Met on Tour Through South China

TYPICAL LAOS WOMAN OF KENGTUNG

The Laos Mission has long known that many Laos people still live in China, where all of them lived when the world was young. As we missionaries on the field are all overcrowded with work, little exploration and first-hand investigation of these Chinese Laos had been possible until last year. Then Rev. John H. Freeman took advantage of his return from furlough, and I of my return to the United States on furlough, to investigate conditions and races in south China and regions contiguous. I left Chieng Rai Station January 8, and after traveling by pony and on foot for about a thousand miles, and by three kinds of boats for some seven or eight hundred miles more, I reached Canton, China, June 23, 1910.

We started out bravely equipped with gramophone, a roll of picture charts showing scenes in the life of Jesus, more than a mule-load of Laos books and tracts for distribution, and our own "kitchen, dining-room and bedroom,"—or at least the essential elements of these. Books and tracts were exhausted long before the half-way house was reached. Picture chart and gramophone did constant duty until sent back; and when boat travel was undertaken, most of the "kitchen, dining-room and bedroom" was sold—at least their remains. We had our first experience of Chinese country inns—enough said. We rounded up in Canton, the writer and his cook, a most faithful, sweet, and thoroughly Christian Laos man, from Chieng Rai. If you want to know a man, travel to the Klondike, or Canton, with him.

We met many thousands of Laos women as well as men. While the men of Laos race accommodate their costume to that of the country in which they live, and therefore when in China dress like proper Chinese, women of all south-eastern Asia, including Laos women, dress in distinctive race costumes. No bound feet, and no shoes or trousers for Laos women! These are left to the Chinese. Our Laos woman everywhere wears a skirt, although in some places the fashion in skirts is decidedly short, and in others quite hobbled. Fashions in jewelry are worthy of study; the

LAOS WOMEN FROM SOUTH CHINA

style of bracelets and earrings, quite as much as of turbans or hair ornaments, telling the expert at a glance the locality of the wearer.

Of the thousands met on this tour, a few women stand out prominently in my memory. One is Nang Pawm, for a long time our laundress in Kengtung. *Not yet a Christian*, she was overheard praying that, as I went up to preach in her old home in China, my words "might be gold and silver and precious stones;" and so many people might become Christians that our Mission would be led to establish stations among them. She is a "Tai Nüa," or Northern Tai, as the literate Laos of southwest China and the northern Shans in Burma like to call themselves.

LÜ WOMEN AT NEÖNG HÈ

At Chieng Hüng (or Kenghung), the capital of the Lü country, which is at the juncture of French, British and Chinese territory and overlaps all three, I met a typical Lü woman. These Lü people are pure Laos, and among the Chinese bear the name of Pa Yee, or Pa barbarians. The name of the "Pa" appears in Chinese annals about fifty years before Abraham invaded Canaan. The name Lao (French spell it Laos) appears first in Chinese annals when Moses was seventeen years old, according to Bishop Usher. The Pa and the Lung and other tribes took the name Lao as their racial name, under which their Ai Lao kingdom flourished for as many centuries as our Republic has seen of decades. The modern Laos, or properly Lao, retain the old race name. But to return to that woman in Chieng Hüng. We were guests in her home, as her husband's official rank compels him to look after travelers with passports. She was as perfectly at ease and conventionally well bred as any woman I ever saw. At first she was "only that, and nothing more." But as our party conducted itself decently, she soon thawed out and told me of experiences with travelers in the past, which quite accounted for her own reserve and for the emphatic stand her young daughter at first took that "if those foreigners were going to sleep in the house she would not." In the end, fairness and kindness won out. Not only did the hostess arrange for a gramophone concert that evening, with her official frends in reserved gallery seats (in her verandah), and the main audience room (the dooryard) packed; and not only did they all get gramophone in homeopathic doses and Gospel in allopathic doses, but the daughter decided to sleep at home. Next morning, the mother inquired about my wife and family, and expressed a most earnest and unconventional desire that they might

come and live in Chieng Hung and preach the doctrine there.

At Müang Baw, the former home of Nang Pawm and the objective of her prayers, one of her old neighbors excited my special interest. We were there four days and nights, in a Buddhist monastery. This woman spent more time in devotions than any one else. She seemed to bring more offerings. As so often happens, this woman listened best of all in that place. When we were leaving, she followed us from the monastery to the point where the road led past her house, a good one, and bade us a reluctant good-by.

When shall stations be manned at Kengtung, Kenghung and Müang Baw, for these Lydias whose hearts the Lord has opened, as well as for the other twelve millions of the Lao Race?

W. Clifton Dodd.

A BANGKOK KLONG, OR CANAL—cutting through a cocoanut palm plantation.

Bangkok Hospital

This hospital, of which I have charge, is in Bangkok, a city of 628,000 people, and ministers to about 1,000,000. It was presented to Siam Mission by the Vice-Minister of the Department of Foreign Affairs, and was opened about three years ago. The hospital has met with general favor from both the people and the King. During these three years, over fifty patients have accepted Christ, have been baptized and admitted into church fellowship.

There are five wards having forty beds in all. Most of the cases that present themselves are for eye troubles and vesical calculus. Little children less than two years of age are operated upon for stone. Dr. C. C. Hansen, for fourteen years a medical missionary in Siam, has in this period himself operated for stone upon over four hundred cases, and for the last two years has given most valuable surgical assistance to our hospital in Bangkok.

Cataract is prevalent in Siam. It is a joy to minister to this class of patients, for many of them receive their sight again and they are very grateful for it and often they become staunch believers in Jesus. Four evangelists take their turn on different mornings to preach the Word in Siamese to in-patients. We make no effort to teach out-patients, but concentrate our work upon those in the wards with most gratifying results. Patients come from almost every city in the kingdom. One man came from Singapore, a distance of 900 miles, for an operation upon his eye.

His Majesty the King of Siam has honored the hospital with a gift of $225. His Majesty the late King, a few months before his death, requested me to operate for cataract upon a favorite priest and

was much gratified with the result. Rich and poor are welcomed, and all are treated with the same care and attention. The Hon. Hamilton King is a warm friend and patron of Bangkok Hospital.

During my furlough this year, Dr. Hansen has had charge.

C. C. Walker.

Rev. J. A. Eakin says of converts in Petchaburi: "They are ignorant, simple-minded people, mostly farmers or fishermen, who have given up the religion of their friends and neighbors, cut loose from the social life of the community, incurring the ridicule of many whom they must associate with every day. They are trying to stand against all the forces, social and religious, that would sweep them back into the old life, and to win their friends over to the kingdom of our Saviour. We have now 487 names of such people, living in 42 different country villages."

Tap Teang Station Occupied

Mr. Dunlap and myself left Bangkok, Oct. 25, coming by way of Singapore and Penang, whilst Dr. Bulkley left a few days before and came by way of Nakawn. From there he walked across the Peninsula. As it happened, we all three arrived in Tap Teang the same day, Saturday, Nov. 5, 1910. As we had brought our household goods with us, we were anxious to get them up from our river landing, about two miles from the hospital, before the Sabbath. We worked hard to get the boxes from the boat into buffalo carts and up to the Station that night, and we were topsy-turvy over Sabbath, sitting on our boxes and using them for a table. But this style is nothing out of the ordinary in our itinerating work.

The people gave us a hearty welcome and we were grateful that we had at last reached Tap Teang, to stay. Our Sabbath service was one of thankfulness and prayer for God's blessing on the new Station in Trang Province.

I must confess we were disappointed to find the Doctor's house was not finished, though the High Commissioner had given orders that it should be, several months ago. The hospital is in condition to use, and there was one in-patient the day of our arrival.

At the second service we held, in the hospital chapel, four Chinese came in saying they wished to join us; that they had worshiped in "this way" for several years and always try to keep the Sabbath. At their home near Swatow, they attended a church in care of a Chinese pastor. They are regular attendants and have brought others, so now we have Chinese from Canton, Peking, Hainan, Hong Kong and Swatow. The few Siamese Christians have been joined by several others who expressed faith in Christ. Besides Sabbath services, daily prayers in Siamese are held both in our home and by Dr. Bulkley in the hospital. On Wednesday evening a prayer service is held at the home of one of the Christians. Mr. Dunlap has rented one corner of the market house and, on market days, instruction is given to people all day, and Scriptures and tracts are sold. He is training two young men daily, both in the Bible and in practical evangelistic work. When we are more settled, we hope to go out among the people in all directions.

Up to this time (Jan., 1911), Mr. Dunlap is kept here by having to look after building material for our house, for timber from the forest, brick to be made, lime, sand and cement to be found. For everything a permit must be had, even for a carter to haul our stuff. The Chinese contractor will not take the job, unless he is allowed six months for building a house that, in Bangkok, would be ready in two months.

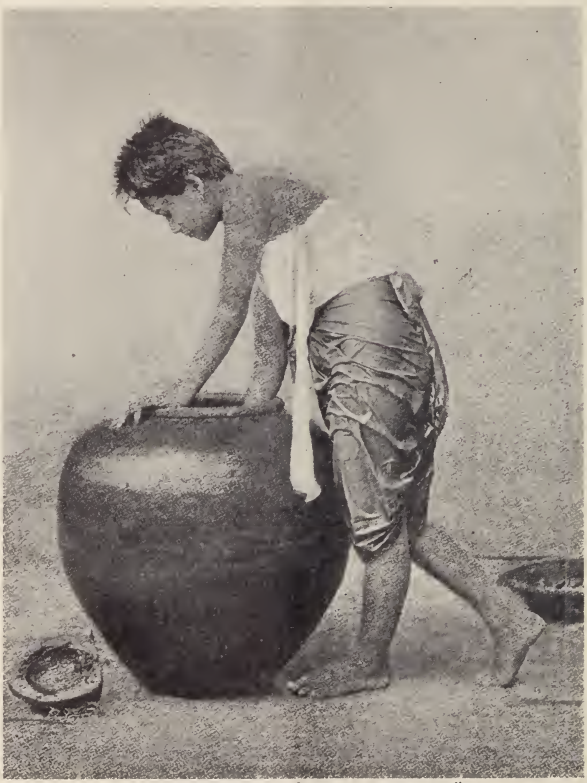
The Peninsula Railroad is being pushed through rapidly and we are told that within three weeks we shall hear the scream of the road engine. This will be music to our ears. The R. R. station will be within five or ten minutes' walk of the hospital. The railroad will in time be a boon to these people and also to our work. At present, on account of it, prices are going up. Before land is any higher we ought to buy a site for a church building and a Christian burial ground. The start on a church was made before we left Bangkok. An engineer and his wife gave us *ticals* 100, saying: "You may be wanting to build a church over there, and this will serve as a nest egg."

Emma W. Dunlap.
(*Mrs. Eugene P.*)

Inside View of Siamese Life

The position of women in Siam is not so deplorable as in many Asiatic countries. Baby girls are as much loved and cared for as the boys; their education is considered somewhat important and is becoming more so every year.

Siamese children, as a whole, have a happy life. The country is so warm, that they are never burdened with clothing, and outdoor life is the rule. They run and play, and swim in the rivers and canals with great abandon. Little girls, however, of good families are not permitted to exercise as much as they should. Two and three nurses wait upon her, carry, feed, entertain her, and obey all her whims; the wonder is that these carefully attended children do not grow up selfish, useless beings. Many of them do not. A girl is not expected to marry before sixteen years of age. Should she not marry at all, there is no disgrace attached to her course.



A SIAMESE GIRL'S DAILY BATH *
Photograph kindly loaned by Miss Carothers.

Morality, as the word is popularly used, is not a strong feature of Siamese character. Polygamy is the rule of the country; the higher a man's rank, the more wives he may have. There is always the "head wife" who is given the most honorable position, and other "little wives" who have about the same honor shown them as a trusted servant has. However, no children are known as illegitimate in Siam. A man always accepts his children, even though their mother may be a slave, and he gives them, more or less, a father's care.

A woman's position in Siam is just about what she is able to make it. If she is clever and businesslike, her husband trusts her with all his salary. She is expected to invest it, and the more it gains for the family the greater is the honor shown to her. There is very little poverty here. The people are friendly and hospitable. I have lived thirty years in the land and have received nothing but kindness from them. The State religion is Buddhism, and it has helped to keep the Siamese both gentle and indifferent to any great effort of self-improvement. There are thousands of Buddhist temples all over the land, and tens of thousands of yellow-robed priests live in the monastic temples and beg their daily portion of food. Before these priests are abroad in the morning, the loyal Siamese women have awakened and prepared food for them, and as the yellow robes file before the doors of their homes, each woman waits with her great basin of fragrant rice, and into each priest's bowl she puts one large spoonful, adding some fish, sweetmeat or fruit. Not until she has given away all she had prepared, does she re-enter her home and begin her own work.

Siamese women of the wealthy class are rather indolent; but the middle and lower classes are industrious in making

* She is in the act of filling her dipper, made of cocoanut with teakwood handle: with it, she will dash the water over herself again and again, clothed as she is. Then, without drying herself, she slips fresh garments over her head, at the same time dropping off what she has on. The sun of Siam will absorb the dampness from her body in a twinkling, and the cast-off garments she rinses and leaves on the grass to dry, having accomplished not only her bath but her washing and ironing also.—EDITOR

a living or in adding to the family supply of money. According to our ideas, their homes are far from clean, and housework is very indifferently done. But many women are businesslike, and carry on extensive concerns with success. On the farm, a woman does nearly every thing that her husband does, in fact there is no business that she is excluded from.

I am telling you of Siamese women as I have seen them, not well educated women, and yet a large per cent. of them can read and write. Were the literature of the country of a higher order they would be far more intelligent. We are doing our best in this matter. Our Wang Lang School, at Bangkok, publishes a little magazine called *Day Break*. In addition to our Mission School, there are in the city of Bangkok two large Government Schools for girls and the Roman Catholic Convent. This is practically *all* the educational opportunity for girls at the Capital, and in villages nothing is done for them.

The village *wat* or temple is the center of village life. A school for boys is always connected with it, and priests are usually the teachers. They are also the doctors to a very large extent, and the temple serves as hospital and poorhouse for both aged men and for homeless animals. You notice this is no picture of savagery, cruelty or degradation. I do not see that they exist in Siam. Yet the height of sin, selfishness, vainglory, is everywhere to be seen. As Jesus Christ came to fulfil the law, *not* to destroy it, so if Christians will but live their faith, in time Christianity will reap a great harvest out of Buddhist Siam, to the glory of our Lord and King, Jesus Christ. The mass of these people do not now want the religion of Jesus Christ, because they can not yet see that their boasted acts of merit lack the spirit of worship to the true God. Do not pray less for them because they are not as degraded as perhaps you thought, but with thanksgiving, pray they may be lifted into a life of truth and righteousness.

Edna S. Cole.

Snap-Shot Views of Siam

As I sit by my cozy fireside, watching the snows of an Iowa winter melt in the warm breeze that heralds the approach of spring, my thoughts turn to Siam, so bright and warm under the tropical sun, and in fancy I am again sailing up the beautiful Menam Chow Phya, past palm groves, Buddhist temples, palaces and floating houses, which a residence of almost a quarter of a century have rendered more familiar than the scenes of my childhood home. But where is the Bangkok that we saw in 1886?

Instead of a sleepy oriental city with only rowboats conveying their half-clad passengers into every canal and waterway of the city, past temple schools where boys drone their lessons around a yellow-robed priest, past homes where women ply the shuttle and pound the rice for their daily food, now we hear also sounds of life that wonderfully resemble those of an American city. Locomotives whistle; electric cars whizz by; automobiles, more numerous in proportion than even in New York City, sputter past khaki-clad policemen who patrol the streets. When His Majesty returned from Europe in 1907, ten thousand school-boys in uniform waited to do him honor.

As we note the many ocean steamers anchored in the very heart of Bangkok, we are reminded of the chains drawn across the mouth of the river, and the Chinese junks that were sunk there, seven decades ago, in order to exclude the outside world.

Not only at the Capital does one find changes, but in every Siamese city. Ann Haseltine Judson's few leaves of healing, thrown across the borders from Rangoon (1819), have increased until eight million pages a year are scattered broadcast, and churches, schools, and hospitals bless the land.

King Phra Nang Klao (1851), jealous of missionary influence, threw the Siamese teachers into prison and the people refused to sell them food. Then while the missionaries sought a ship to carry them to their own land, the king was removed by a sudden death. Shortly before this event Sir James Brooke came to open up negotiations with Siam. He was treated with such indignity by this king that he had returned to England determined to secure armed vessels and

teach the Siamese a lesson. But when he came back he found the good King Maha Monkut upon the throne. This king was friendly to missionaries and to Western civilization. He sought the best instruction for the young Crown Prince, the illustrious Chulalongkorn, than whom there has been no more enlightened and progressive monarch in all Asia.

The late king, in his proclamation of religious liberty, in 1870, said to his people: "When you shall have obtained a refuge, a religious faith that is beautiful and good and suitable, hold to it with great joy, and follow its teachings." When His Majesty sent his sons to England to finish their education, he gave them instructions that are worthy a place in the literature of the world for their sound judgment and good sense. They were directed to assume the plain "Mr." instead of "His Royal Highness," to live on the amount stipulated for their expenses, and in no case to incur debts upon pain of punishment. They were urged to apply themselves with the greatest possible earnestness to their studies, so as to be able to help their country. Princes who live only for pleasure he compared to the lower animals.

ROYAL TEMPLE, ONE OF MANY, BANGKOK

See Specimens of the Traveler's Palm. Photograph loaned by Dr. Walker.

It has been my privilege to see His Majesty, the late King Maha Chulalongkorn, arrayed in his royal robes and crown, in the palace grounds, in his barge of state on the river, in the royal gardens receiving guests; but never was I so impressed by the true greatness of the king as when he stood with bared head at the bier of the lamented Edward Strobel. Again, a year later, at that most impressive cremation that ever took place, listen to Hamilton King. What is he reading, to which His Majesty is giving such earnest attention? "Yea though I walk through the valley of the shadow of death, I will fear no evil." Is it any wonder that the royal listener asks that a copy of the twenty-third Psalm be translated for his own use? What is there in Buddhism that could give a dying man such hope?

What will Chow Fa Maha Vajiravudh do, now that, at thirty years of age, he is on the throne? He will neither have a harem nor marry his half-sister, as has been the Siamese custom for hundreds of years. He has already recognized the work of the missionary, by giving memorial gifts to each church, school, hospital, and Christian institution in the kingdom. In answer to the message of condolence from our Mission, the new king said, "We appreciate these expressions, knowing that they come from hearts that could feel with us in the depth of our calamity." We understand that on November 16, the anniversary of the coronation of the late king, which is usually celebrated by illuminations and general rejoicing, His Majesty, the new king, was to spend the time in fervent prayer for his beloved royal father, urging all his people to do the same. We, who pray with every rising and setting sun for this beloved young king, read a deeper meaning into this, and ask that Jehovah, the most high God, may be fully revealed to him.

Is it not a significant fact that Japan, China and Siam alone are left in reality independent, in Asia? May it not be the purpose of God to keep them so, that He may get glory to Himself in bringing them out of heathenism, nation by nation?

Jeanie H. McClure.

The Memorable Conference

V

The Preparation of Missionaries

"The whole matter from the human side hinges on the quality of the missionary," said President W. Douglas Mackenzie, D.D., the able Chairman of Commission Five. That a reform in missionary training was needed, and was about to take place, was the conviction left in the mind of Edinburgh Conference. This involved no criticism of present missionaries, for from them had come the most bitter complaint. Dr. Stewart, of Lovedale, wrote in his lifetime: "Complete and thoroughly trained fitness for work is not merely the tendency but the absolute demand of the present day. It is this training that the missionary does not get. The African proverb, 'The dawn does not come twice to awake a man,' means that the same opportunity in exactly the same form comes only once." A man "learns by experience dearly bought," that he does not know "the best way" to present his message to the heathen. *Nothing less than the best will do on the mission field.*

Where has failure been found? Ordained missionaries have been given the same training as ordained ministers at home, and where the standard for ministers is not high this training is not sufficient. What would do for a country parish at home will not do for the Hindu scholar or Mohammedan. Again, in the field of education: professionally trained teachers have not been instructed in Christian doctrine and, conversely, ordained missionaries have been compelled to teach who have not studied the science of teaching. The awakened East demands the best instruction. Unordained missionaries, as physicians and women, frequently have inadequate preparation in biblical and doctrinal instruction. One of the weakest points, is that of language study. Many missionaries (because of poor teaching and interrupted study in the beginning), never obtain a complete mastery of the language in which they are appointed to preach the Gospel.

How shall we supply the deficiencies? Two questions, said Dr. E. W. Capen, came before the Commission: What should be included in special missionary training? How should it be secured? Under the first head the Commission suggests five subjects of paramount importance: (*a*) Study of the Religions of the World, (*b*) The Science of Teaching, (*c*) Sociology, (*d*) History and Science of Missions, (*e*) Study of Vernacular of the field.

As to *how* this special preparation was to be given, the Conference was divided. The Continental societies provide two language schools in Germany. The China Inland Mission has successful schools in China. The fact that the British Government issues a Blue Book recommending the "Organization of Oriental Studies in London," carried weight. The question of language study assumed great importance. Among arguments for training schools on the field, were: the student would there be surrounded by the atmosphere of the language; he would acquire a better pronunciation than anywhere else; at the same time that he was mastering the language, he could study the people, their customs and belief, before beginning to preach.

At home the student would have scientific teaching of grammar by competent Western teachers, and would learn pronunciation from trained Natives. He would have the possibility of greater concentration, and of study under less trying physical conditions, than abroad.

All agreed that, whether at home or abroad, these schools might be another opportunity for co-operation. Mrs. Creighton hoped there would be a Board of Missionary Study to co-operate with the Government School of Oriental Studies in Great Britain. Dr. Mackenzie in closing the discussion urged that the Continuation Committee should early take notice of the demand for Central Boards of Study in different countries.

Never for a moment did the Conference forget that training of the Missionary does not stop with the intellect. In a deep sense must he be taught, like Paul to say "For me to live is Christ." Let every Christian read the last chapter of Report V, "A last word to the Church."

To you and me comes the message, Mothers, Sunday-school Teachers, Pastors,—the Church —Can a stream rise above the source, the missionary above the Home Church? If the spirit of Jesus holds sway in the bosom of the Church, from which these Sent ones go into all the world to preach the Gospel, they will go forth after a missionary training received even from their mothers' womb. And then will they have power to baptize all nations into the fulness of the Name, and to teach them to observe all things which He commanded, and which they learn from Him in successive classes of one great school—the Church of the Home Base.

Annie W. Barr.

LETTERS FROM MISSIONARIES

SIAM

MRS. CHAS. E. ECKELS wrote from NAKAWN SRITAMARAT, Jan. 12:

Our best and happiest time this Christmas season was last Sabbath, when at Communion service we were privileged to welcome nine new adult members. It was a rare good day for Kru Chaang, since four of these were relatives of himself or of his wife. One infirm woman of seventy-five years, widow of Kru Chaang's father, the first elder of this church, was a strong Buddhist and held out against the Christian religion as long as she was able, but has now made a complete surrender. She is afflicted with palsy and being overcome with emotion, stood with the greatest difficulty during the rite of baptism, then sank upon her knees and in the most reverent attitude prayed audibly, during the exhortation and prayer, that she might be faithful and for Kru's absent brother and sister. I have never seen a more touching sight and shall ever remember it as a striking example of the "power of God unto salvation."

Kru's mother-in-law was received, his wife's aunt and her young daughter. The grandmother, a fine old lady and good friend of ours for many years, when on her death-bed prophesied that many of her family would accept the Christian religion. These three are a partial fulfillment of the prophecy.

Several young married women wanted to learn to read, so they could enter into the service on Sabbath with more heart and understanding. I encouraged them to buy First Readers and begin studying at home with their husbands, and I have been surprised and pleased with the enthusiasm some have shown. At one home three studied over one book, with the husband of one as tutor, until the third cock-crowing in the morning! I only fear there may be a lack of continuance in well doing.

MISS LUCY STARLING wrote from CHIENG MAI, Siam, Jan. 11:

A delightful summer you must have had, much more pleasant than the summer in Laos would have been, where we had to wipe the mould off our shoes and suitcases every few days, and hang all our clothes in the sun to dry whenever that orb condescended to shine. If you don't like a moist heat, postpone your visit to Laos until winter, and then you will agree that we have a nearly perfect climate. I

HAVE BEEN HERE JUST A YEAR

now, and like Laos better every day. The last few weeks I have been visiting in the out-villages. It is the best way to learn to talk, and the quickest way to get into the hearts of the people. I visited them in their homes, played with the babies and amused the older children; sat in the rice fields and talked with the people as they cut the grain, even turning reaper myself, and nearly cutting off a foot. I learned all I could about their tasks and diversions. The business life of the average Laos is divided between rice field and river sand-bars,—the

TWO MAIN SOURCES OF HIS FOOD

supply. At the beginning of the rainy season, he sows his rice seed in beds and in due course the plants are set in the soft mud, by hand, one at a time, a most tedious process in the eyes of an American. From that time, if there is plenty of rain, his duty is mainly that of policeman, guarding his food supply for next year from crows, stray cows, horses, and his neighbor perchance. Then comes the harvest and, with a small sickle, he goes out to cut and gather into bundles, very much as reapers did in the days of Ruth. The bundles are stacked together and the grain beat out on the threshing-floor. A round bamboo tray is used for winnowing, and the grain is heaped into carts for distribution through the country. The first sound I hear, these mornings, is the

TINKLING BELLS OF THE RICE CARTS

as they start out to the fields. It is a pleasant sound for the bells jingle "Plenty to eat, plenty to eat;" and the cry we have long been hearing was "I have nothing to eat!" The number of beggars has decreased remarkably since the beginning of harvest. Even the cows drawing the carts seem to rejoice and toss their heads in pride that they are carrying life and strength to the people. So the grain reaches the rice-bins and from there goes into the rice-pounder, an enormous wooden hammer worked by the foot.

Our great river is now very low and full of sand-bars, and the man who was busy in the field for many months has waded out into the river bed and built him a bamboo house on stilts, with a roof of leaves. All around his house down to the water's edge he has planted vegetables, many of them such as we have at home. Every afternoon, when the sun is low,

he and his family go out to water the garden. Two square tin buckets are suspended from each end of a stick, which he slings over his shoulder; these he fills with water and pours the contents through a wide-meshed bamboo basket, a first-rate sprinkler. We Americans, who have been living out of "tins," bless the

RETURN OF THE SAND-BAR GARDEN.

INDIA

MISS A. ADELAIDE BROWNE of KOLHAPUR, wrote from "In Tents" on tour, Feb. 20:

My heart is throbbing with joy because in two villages, all untouched by Christian influence, our Gospel Message got earnest attention. Three times in these two villages we urged the claims of the one "Upper God"—reminding them that in love He called them, then in love He punished them with famine and plague, and now in love He calls again. One would think that every soul in Kolhapur State had heard the story, but when one sits and

TALKS WITH THE WOMEN, AS SISTER TO SISTER

it seems such a new thing, that one is forced to believe it has never been told in that spot; or else only the *men* have heard.

This year, Miss Foster with her medicine box, and I with my Bible and hymn book, have two Bible women from Alice Home with us, and no preacher as formerly. We find that we get more women and all the men we want for our audiences. We have met no prejudice, no unkindness, only indifference in some places and frank interest in the majority of cases. Schools are asked for, masters are asked for, who will teach nights as well as daytime. Farmers are learning to read and

COMPELLING THEIR SONS TO LEARN.

Not in crowds are they coming asking for baptism, but as whole villages the attitude has changed from fear or open hostility to friendliness. God is working, and I want to so honor Him that I shall not be surprised when whole companies of Brahmans and Marathas come and laying their allegiance at His feet, "Crown Him Lord of All." Remember the day in the Taj Mahal? Yes, it is coming.

SOUTH CHINA

MRS. CHAS. E. PATTON, M.D., of KO-CHAU wrote in the winter:

We have completed another itinerating trip; we just get home and nicely settled when it is time to start off again! This time I made my first visit to the Chapel at Chan Lung. It is an all-day's ride up there and I was decidedly tired when we arrived at dark, but I had to begin dispensing at once. A mother was waiting for me to see her little son whom I found in an advanced stage of tuberculosis. Next morning I had a roomful of patients and was kept busy all day. Some came back three times, to have the directions for taking their medicines rehearsed.

Guess how we made this trip! We came down the river a whole night on a raft. It was about 130 feet long, made of bamboo poles pieced together with wires. On this were two little huts of bamboo and palm-leaf thatch. That toward the stern was the raft-owner's home and we had the front hut. Its floor was raised a foot, to avoid wetting when we shot over the dams made every here and there for the big irrigation wheels. We hung up a curtain to divide the hut into two rooms, and in the second we put the Elder, the colporter, the cook and the old father of the Chan Lung preacher.

We left the new Bible woman at Chan Lung. I felt a bit sorry to leave her there among strangers, but she seemed not at all lonely. She escorted us down to the river, and preached to the men on the raft before we started. She takes every opportunity to preach. She has several good schemes for attracting and holding attention. One of her favorite attractions for the children is to cackle like a hen. She will do better at opening up work than in instructing the women, for though she has had twelve years' experience as Bible woman, she had only three months' schooling. At Faachau, in addition to women's meeting, dispensing and communion service, I spent over an hour with the preacher, helping him with his music. He had a sheet of paper on which he had jotted down a long string of questions to ask me. He is a bright young chap and I like to help him. Then he passes on everything he learns to his wife, and I like that too. She is as bright as he, only eighteen, teaches school in daytime and studies at night.

We went on to Mui Luk, and I spent Saturday dispensing; Sunday was communion. My medical work must be done so hurriedly that it cannot be done scientifically, and at nearly every chapel I come across cases that can be cured only by hospital treatment. We have no hospital yet at Ko-Chau, so all I can do is to urge them to go to Yeung Kong or Canton. Several men have taken this advice, but so far only one of my women patients has been able to get the necessary money or willing to go so far from home. From a professional viewpoint such work is not satisfactory, but as a means of gathering women into the chapels and giving a practical demonstration of the love of God, there is a *great deal* of satisfaction in itinerating work. The women are lovable in spite of ignorance and petty faults; and the eagerness with which they look forward to our coming, their delight at seeing us, and the implicit faith with which they accept our teaching, from the explanation of the origin of comets down to the reason why American women do not oil their hair, are inspiring while they bring corresponding responsibility.

HOME DEPARTMENT

PROGRAMME FOR JUNE MEETING

Subject: Latin America: Mexico, Guatemala, Brazil, Chile, Colombia, Panama.

Print on board: "On one side are ambition, avarice, godlessness, and bigotry; on the other are the open Bible, the Christian school and the pure Gospel."—Rev. Arthur J. Brown, D. D.

Show map of Western Hemisphere, drawing line from the headquarters of your own Board to each of the countries to be studied.

Give careful outline of status of the Roman Catholic Church in these countries:

a. The fundamental truths in her creed.

b. Its fundamental errors.

c. Effects of her teachings for centuries as shown in (1) moral and social life of these peoples, (2) their religious life and practices.

d. Character and example of her priests, as chronicled by (1) the missionaries; (2) travelers and newspaper correspondents; (3) intelligent members of the Roman Catholic Church; (4) the Pope of Rome.

e. Distinction between this church in Latin America and in the United States, showing influence of free press, religious teaching and general education.

f. Instances of persecution of evangelical Christians and of those who read or sell Bibles.

Mexico.—Outline briefly the half-century of Presbyterian work.

MENTION characteristics of schools and work in Mexico City; Saltillo; Aguas Calientes.

Describe college and Theological Seminary at Coyoacan.

Contrast the two great Republics of North America.

Give most recent account of Mexican disturbances; attitude of our Government; possible effect on mission work of civil war; and United States border maneuvres.

Guatemala—Summarize the leaflet *Guatemala in Transition*, reading the entire quotation from newspaper correspondent.

Describe social and moral conditions, especially among women.

Tell of printing press, and *The Messenger*.

Show need of hospital, physicians, teachers, and generally more aggressive activities by the only church at work in this country.

Touch on peculiar relations of United States to Mexico and Central America.

What Home Missions are doing in Panama.

South America: Four Republics in which Presbyterian Church works:

Brazil: Progress in material things, desire for advantages of education, scientific knowledge and luxuries of civilization.

Progress of missions: seven presbyteries, 100 Christian Endeavor Societies, Brazilian work in Home Missions.

Summary of Presbyterian efforts, by Secretary R. E. Speer, in Report for 1910.

Venezuela: Numbers and character of people; unspeakable moral conditions; character of public schools; long service of Mr. and Mrs. Pond at lonely post.

Chile: Summarize leaflet *Presbyterian Mission Work in Valparaiso*; tell of the cart-builder, the painter, the candy-maker; varied activities of the mission house; far-reaching influence of the *Instituto Ingles* at Santiago.

Colombia: No church but the Presbyterian responsible for a country as large as Great Britain, France and Germany; stations at two points, nine workers.

A new leaflet on Guatemala is promised by Dr. Stanley White on his return from his visit of inspection.

E. E.

The Jubilee Climax at New York

The Greeks had their torch race, when the flaming torch lit at the altar went from hand to hand, each runner eager to pass it forward to another. In our missionary torch race, the flame lighted at the altar was the vision of the Jubilee in the mind of Mrs. Henry W. Peabody; the spark which kindled it came from the book "Western Women in Eastern Lands," by Mrs. Helen Barrett Montgomery, and the torchbearers have been a host of women stretching from shore to shore, from the ocean which is our highway to China to that which carries our ships to Africa and beyond.

The pageant, the great luncheon, the authors' evening, and the mass meeting, in New York, remain in our minds as salient features of the most impressive series of missionary meetings ever held by women. The vast audiences were in themselves a spectacle. The singing of our great hymns by these throngs of women was both an act of worship and a reinforcement of faith. The business ability displayed in arrangements, the sense of unity and solidarity, the absolutely unstinted outpouring of every power for the success of the Jubilee, on the part of Jubilee speakers, presiding officers, chairmen, vice-chairmen and their committees, have been an object lesson to our whole country. A word of praise should not be lacking for the admirable printed programmes and leaflets offered at every meeting, always adequate in matter and often beautiful in form.

The Jubilee in New York opened in the Metropolitan Opera House on Monday afternoon, 27th of March, with the heart-stirring strains of Palestrina's *Adoramus te, Christe*, sung by the choir of the Musical Art Society. Wonderful orchestral music and the voices of singers were the only sounds heard at this first meeting of a great campaign of missionary eloquence. The rest was silence—but silence filled with form, color, motion and meaning. One by one, scenes of missionary activity unfolded before us. We saw the Pilgrims of the Night groping dumbly after light and healing, following the Jubilee Angels, heralds of Dawn and Hope. We witnessed an open-air dispensary in China where a woman doctor gave help to all who came. We were introduced to a Japanese kindergarten of tiny tots in gay *kimonos*, who tumbled down, lost their little black wigs and their way, on the great stage, to the infinite delight of the audience. We were visitors in a rich Turk's harem overlooking the Bosphorus, where every surrounding pleased the eye and there was nothing to feed the mind; in contrast we were transported to the opening exercises of the American College for Girls, in Scutari, and saw young Turkish women receiving diplomas from the hands of a missionary teacher. Last of all we witnessed two scenes from darkest Africa; one before the arrival of missionaries, one after the introduction of industrial training among the boys and girls. The participants in these last realistic scenes were children from the Howard Colored Orphan Asylum in Brooklyn.

On the following morning a Praise Service was held, where Mrs. Knowles presided and missionary representatives spoke. In the afternoon there was a meeting of the pioneers, Mrs. Broadwell and Miss Doremus, President and Secretary of the Woman's Union Society presiding. The speakers were some of the noble women who saw the early stages of Christian missions in Persia, India and China half a century ago. In love and sacrifice they laid the foundations for the magnificent superstructure of modern days. Mrs. William Butler, ninety-one years old, spoke of her early travels in India; Mrs. Rhea of her return from Persia with three fatherless children; Mrs. Shedd described her three-months journey to the same country; Miss Fannie Sparks spoke from twenty years' experience in India. Mrs. Reutlinger quoted one of her humble converts who asked, "Mama, when we die in Africa and go to Heaven, will they let us come and sit by you?" Mrs. Barrett, mother of Mrs. Montgomery, "feeling too contemporaneous to be a pioneer," told of her efforts as a young pastor's wife to make a success of the women's missionary meeting. Young women of the Orient, students or graduates of missionary schools, were introduced and brought greetings to the pioneers.

Mrs. Peabody, Chairman of the Committee on United Study text-books, presided on "Author's Evening," in Carnegie Hall. Brief addresses were made by Dr. Arthur H. Smith, author of *Rex Christus*, by Dr. Wm. Elliot Griffis, author of *Dux Christus*, who remembered sitting on his father's knee in the Navy Yard sixty years ago when Commodore Perry's ship came sailing in, and was himself the first white man to live in the interior of Japan; by Miss Ellen C. Parsons, author of *Christus Liberator*, who spoke of Mrs. Doremus at the head of the Jubilee procession, and women of Bululand in "the belated continent" at the other end; by Mrs. Anna R. B. Lindsay, author of *Gloria Christi*, Dr. Arthur Brown of *The Nearer and Farther East*, and Dr. and Mrs. Francis E. Clark, who together wrote *The Gospel in Latin Lands*. Mrs. Clark described a missionary meeting in Africa where the women discussed such subjects as "How can we help our husbands in their work," and "The strength that comes with sorrow." Mrs. Montgomery said that no religion of the East had any room for women, and women of the Orient need and welcome the good news of a God who loves women and little children and even widows. Mr. Speer, author of the new Study Book just out, spoke upon Christianity as the only religion with a world-conquering purpose.

There was a notable Conference of Workers on Wednesday morning, Mrs. D. J. Burrell presiding. Mrs. C. E. Vickers of Chicago conducted the devotional meeting. Miss Miller, one of the Jubilee speakers, outlined the complete missionary policy, "The whole Gospel for the whole world." Its elements were: specific prayer, enlargement (every woman in the church a member of missionary society), information (mission study), money, organization. Result for the church at home and abroad: Christian Unity. Miss MacLaurin of Chicago pleaded for a divine discontent with what had been already accomplished and for an imperialistic policy. We are at the opening of a scientific age; we need scientific methods. Plan, pray, push. Let us come together in a new unity. Dr. Noble told of her great work in the only international medical school in India ("the servant of all denominations and the child of none") where women can study medicine apart from men. At seventeen the girl graduates go out, often to take great responsibilities and to wield the surgeon's knife. Dr. Noble pleaded for means to give these students "adequate comforts, perfect sanitation, and

sufficient dignity in their surroundings. Pray for us," she said, "not for more opportunities for work, for that would be to pray for our death; but that every glance and motion may be a service, and every hasty word we speak be a word for Christ." Mrs. Wallace Radcliffe showed how mission work develops adaptability, a sense of the value of time, and ability to do team work. Miss Rachel Lowrie of Philadelphia spoke on Co-operation and Federation. On a plateau in Scotland at a certain time of year, the Scotch clans used to assemble and group themselves, each around its own banner. At a given signal, the flag of Scotland rose and, as the symbol of union mounted in the air, every separate ensign dropped.

On Wednesday, six thousand women lunched and heard speeches in the interest of missions in three of the great hotels of New York. At Hotel Astor in the Banquet Hall, Miss Grace Dodge presided; in the Belvidere, Mrs. W. I. Haven; at the Waldorf, Mrs. Wm. J. Schieffelin presided; at the Plaza, Mrs. Walpole Warren, and in the Italian Garden, Mrs. Philip Carpenter. The banquet hall of the Astor was a brilliant sight; gay badges of the different denominations, and masses of spring flowers on the tables struck a note of rejoicing. Miss Hughes called attention to the unlimited opportunity for educating Chinese women, since the liberal educational edicts of the Empress-Dowager. Miss Calder of Boston suggested new slogans in place of the old. Not "the faithful few" but "the faithful many;" not "I'll give my mite" but "Take my silver and my gold;" not "I'd like to but haven't time" but "There is always time to do the will of God if we do the will of God all the time." Dr. Noble described the suffering of mothers in India, and called for help from the privileged women of America. The old motto reads "*Noblesse oblige*," why not "Motherhood, womanhood obliges."

The Presbyterian Rally on Thursday morning brought out an audience which filled the Fifth Avenue Church. Mrs. Schauffler presided; Mrs. Prentice led in prayer and Dr. Halsey made the appeal for the Jubilee offering. Mrs. Radcliffe praised enthusiasm. Let us "hammer our hearts into our work," like the silversmiths who fashioned the rare and beautiful old silver vessels for English cathedrals. "She also made a plea for steadiness in efforts for "great and gracious ways" as contrasted with "eagerness alternating with fatigue."

Thursday afternoon brought us into touch with women who had done the work of the Jubilee, in cities East and West; the chairmen and vice-chairmen of the Jubilee Committees. Among those who spoke were:

Mrs. Radcliffe of Washington, Mrs. King of Baltimore, Mrs. Jennings of Harrisburg, Mrs. Mitchell of Philadelphia, Mrs. Raymond of Denver, Mrs. Bowman of Chicago, Mrs. Wells of Indianapolis, Mrs. Thomas of Cincinnati, Mrs. Simonds of Kansas City, Mrs. Graves of Detroit, Mrs. Belknap of Louisville, Mrs. Norvell of Nashville, Mrs. Beebe of Syracuse, Miss Vickers of Extension Committee, Mrs. Mears of Albany, Mrs. Gurley of Troy, Mrs. Porter of Pittsburg, Mrs. Burnham of Springfield, Mass., Mrs. Phipps, New Haven, Mrs. Fowler, Providence, Miss Stanwood, Boston, Mrs. Legg, Worcester, Mrs. Scofield, Cleveland, Ohio.

The testimony of all was that, in work for Foreign Missions they had found themselves, the[y] had found each other, they had found a new vision of Christ.

"We are not divided, all one body we,
One in faith and vision, one in Jubilee."

Women of different denominations, sundered in interests had been working side by side. Women who had played together had at last prayed together. Bishop Doane of Albany said after the Jubilee, that he felt the Cathedral had been re-consecrated by the meeting of women devoted to the two pressing questions of the present day, unity and foreign missions.

At the Mass Meeting in Carnegie Hall, Thursday night, President Woolley, of Mount Holyoke College presided. Mrs. Howard Taylor led the devotional exercises. Mrs. DeWitt Knox announced the total offering, $869,366.00 of which New York gave $130,000.00. Dr. Arthur Smith spoke on unity in service. It is not necessary for Christian people to think alike in order to act together. At the seige of Peking when sandbags were needed to increase the height of the walls, Mrs. Conger, wife of the American ambassador, held a bag, a long-haired Russian priest filled it with earth, and an educated Chinese convert tied it and carried it to the wall. "There were, no doubt, differences of opinion," added Dr. Smith, "between Mrs. Conger, the long-haired priest, and the Chinese convert, but they were effectively united in action." The call of the twentieth century is a call to service. The missionary women of America hold in their hands the destinies of mankind, to a greater extent than any group of statesmen in the world.

Mrs. Montgomery said in closing: "Never has it been so glorious a thing to be a woman." Our energies are liberated, we are bound together in a league of loving service. The women's colleges have given us trained workers who did not exist fifty years ago. We are beginning to catch the vision of the one world, the one human sisterhood and brotherhood, the one divine fatherhood. Only a world-wide destiny is great enough for American Christianity. "If we do not accept our opportunity God will find another tool."

Greetings were read from the women of England and Scotland and resolutions of thanks were offered to all who had worked for the Jubilee. The captains have departed but Jubilee echoes still linger in our ears:

"The end of the Conference is the beginning of the campaign."

"Every woman a continuation committee of one, with power to enlarge."

"Let us win for the Lamb that was slain, the reward of His suffering." (Moravian Motto.)

Helen Gilman Brown.

THE Presbyterian Missionary Home, at Chautauqua, N. Y., is an up-to-date house which is open in July and August. Any missionaries of the Home and Foreign Boards, wishing free accommodations for themselves and children, should write at once stating on what date they will arrive and the length of their stay. Address *Mrs. Julia N. Berry, Titusville, Pa.*

APPOINTMENTS FOR THE GENERAL ASSEMBLY WEEK

Annual Union Meeting of the Woman's Boards of Foreign Missions, in connection with the General Assembly of the Presbyterian Church, will be held in First Church, Atlantic City, Monday, May 22. This will be an all-day meeting, sessions beginning at 10 A. M. and 2 P. M. Missionary Addresses, Open Conference, and reports of progress in the six Boards will constitute leading features of the programmes.

The Foreign Missionary Society, Philadelphia, and the Woman's Board of Home Missions will give a Reception to members of the General Assembly and to all missionaries and their friends, at "The Chalfonte," Wednesday, May 24, 4.30 to 6.30 P. M.

Mrs. A. R. Perkins, Chairman of Committee.

AFTER JUBILEE, WHAT?

Many must be asking this question. It must be faced. Mrs. Mary Hart Perkins, who reported the Jubilee in Philadelphia for WOMAN'S WORK, appropriately says: "Upon the Woman's Boards now rests the tremendous responsibility of crystallizing into personal, practical work the fire of Jubilee enthusiasm. Eighty per cent. of women members in our churches are not members of missionary societies and of the twenty per cent. composing these societies, only one-fifth subscribe to missionary magazines.

"No woman who has put the golden trump of Jubilee to her lips, no woman who in arousing others has herself become fired with missionary zeal, and in these blessed days has rededicated her life to Christ, can in reason do otherwise than steadly move forward in prayerful service for the *advance* of the Kingdom."

CHANGES IN THE MISSIONARY FORCE

The address of Dr. and Mrs. Frederick Fouts is Central City, Nebraska.

DEPARTURES:

March 22.—From Vancouver, B. C., Rev. and Mrs. D. S. Hibbard, returning to Dumaguete, Philippine Islands.

April 8.—From New York, Rev. and Mrs. R. C. Richardson and daughter, returning to Miraj, W. India.

MARRIAGE:

March 21.—At Petchaburi, Siam, Miss Ednah Bruner to Lucius C. Bulkley, M.D. At Home in Tap Teang, Trang Province, Siam.

RESIGNATIONS:

Mr. and Mrs. Samuel E. Conybeare, Siam Mission. Appointed 1909.
Rev. J. N. Wright, D.D., W. Persia Mission. Appointed 1878.
Mrs. J. N. Wright, W. Persia Mission. Appointed 1892.

NOTES FROM HEADQUARTERS

The following helps are permanent and may be obtained from all Women's Boards.

On all the missions:—

Historical Sketch ..... 10 cts.
Question Book ..... 5 cts.

Schools and Colleges in:

China and Japan..4 cts. each; dozen, 40 cts.
Other Countries.....3 cts.; doz., 30 cts,
Medical Series.....each, 3 cts.; doz., 30 cts.
Home Life Series each, 2 cts.; doz., 15 cts

The Year Book of Prayer, 1911..... 10 cts.

Mission Study Class Series No. 1: VII vols.
Mission Study Class Series No. 2: III vols.
Western Women in Eastern Lands (1911) cloth, 50 cts.; paper, 30 cts.; postage additional.

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10:30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

PRAYER-MEETING, May 16. Topics: *Our Missionaries and Their Families. Siam and Laos.*

THE Corporation Meeting of the Woman's Foreign Missionary Society of the Presbyterian Church will be held in Westminster Hall of the Witherspoon Building, Tuesday, May 2, 1911, at 10.30 A. M. All the women of our constituency have the privilege of voting at this meeting for their officers for the ensuing year, and a large attendance is desired.

STELLA P. WATERS, *Rec. Secretary.*

THE Jubilee Extension Movement has sounded the Jubilee note until it has reached many places remote from large cities. More than fifty "Little Jubilees" have been celebrated in our territory calling together loyal-hearted women from small towns and rural districts, giving them a new vision of the privilege and joy of service.

IT was a pleasure to welcome Miss Elda Patterson of China at monthly prayer-meeting and to hear her tell of the new Lien-Chou which has risen from the ashes of the old. The privilege of meeting Mr. and Mrs. Douglas of Teheran, arriving from the Pacific Coast to sail from Phila., for Persia, gave us the opportunity to make practical acknowledgment of

the many kindnesses which the Boards of the Western Coast show to missionaries of our Board when they sail from Pacific ports.

WE would be glad to have all missionaries sailing from Phila. report at our headquarters, that we may render them any needed service and bid them "God-speed" on their way.

AGAIN cause for gratitude and commendation of our faithful societies! The year's total for regular work, $174,778.54, is more than $6,000 below last year's total, but this is due entirely to loss from legacies and special gifts. The societies have made a slight increase in regular gifts and, in addition, have contributed the larger part of the $15,232 97 which was received toward the Jubilee Fund. Including the latter, our actual total for the year is $190,011.51, as against $181,353.56 last year.

NEW LEAFLETS: *Wonder Stories, India, Siam,* 3 cts. each, 30 cts. per dozen; *Boon Itt in Siam,* 5 cts.; *India of To-Day,* 2 cts. each, 20 cts. per dozen; Leaflets for Study Classes in "Western Women," 1 ct.; *Add One and Bless Three,* 5 cts. per dozen; Programmes for missionary topics of C. E. Societies, 1911, 5 cts., 40 cts. per dozen.

LEAFLETS FOR MAY: *A Larger Laos,* 1 ct.; *Child Life Among Laos, A Road and a Song, Story of a Siamese Boy, Nan Inta,* (A Hero.) *Call to Siam and Laos, Open Door to Siam, Home Life in Siam and Laos,* each 2 cts.; *Siam, Its Progress and Prospects,* (Dr. Briggs,) *Boon Itt, One of God's Own,* each 5 cts.

From Chicago

Meetings at Room 48, 509 S. Wabash Avenue, every Friday at 10 A. M. Visitors welcome.

THE change in the above address does not mean that we have moved, only that this is the number we have drawn in the game of renumbering the city, which Chicago has played this year.

An advance of $20,895.37 for the Board of the Northwest, this year, sounds pretty good. Our Treasurer, Mrs. Bradley, reported total receipts for this year on March 15th, when the books closed, $139,166.31.

AMONG those who have led the Friday morning devotions this spring were Mrs. C. E. Vickers of the Society of Friends, Rev. Alex. Patterson of the Presbyterian Training School, Miss Halsey, senior foreign secretary of the Board, and Miss Rumsey of Westminster Guild Committee. Among missionary speakers were Rev. George W. and Mrs. Wright of the Philippines, Mrs. Weber of West Africa, Miss Chase of Korea, and Messrs. Rhoad of East Africa and McDowell of Persia.

A NOVEL feature of Chicago Presbyterial Society's Annual Meeting was a "Roll Call of Countries" in which fifteen or more ladies and gentlemen from various lands, responded with text or song, each in his own language. The ladies were in costume, and the nationalities represented were the Persian, Finnish, Danish, Swedish, Lettish, Italian, German, Hungarian, Japanese, Chinese, Bohemian, Indian (Asia), Korean, Syrian and North American Indian.

AS you read these pages, we shall be in Annual Meeting assembled in the good old Second Church, Chicago, where this Board organized, and where it held its meetings until the great Chicago fire, which left the Board and many of its members homeless. Pray that a blessing may follow every delegate home to her society.

LEAFLETS: *Boon Itt—One of God's Own,* 5 cts.; *Boon Itt in Siam,* 6 cts.; *Child Life among the Laos, A Road and a Song, The India of To-Day,* each 2 cts.

From St. Louis

Meetings first and third Tuesdays of each month at 10 A. M., Room 708, No. 816 Olive St., St. Louis, Mo. Missionary literature for sale at above number. Visitors always cordially welcome.

FOUR young ladies have offered themselves for work in the foreign field, during the last month, three of them are from Missouri;—Miss Elizabeth Small and Miss Virginia Halderman from Compton and Washington Church, St. Louis, and Miss Möller from Parkville; the fourth is Miss Bessie Haggard from Henrietta, Kansas.

REPORTS from the Jubilee extension meetings held within the territory of our Board show that actual results have not yet been received; but, judging from the receipts sent to our Treasurer from the various societies, and from the many requests for information, we know that the "leaven of the Jubilee is working."

THIS has been the best year in the Board's history, and we pray that the year that lies before us may be even better. It must be—we can not go back. Our people are evincing greater interest in missions than ever before. Study Classes are forming in our women's societies and among young people. New Westminster Guilds are organizing; more literature is demanded, the Board's traveling libraries are all in use. Are not these some of the signs by which we may know that the "Spirit is abroad in the land?"

WHILE the books of the Treasurer closed March 15, all Jubilee pledges that were not paid before that time, may be sent to Mrs. Burg at any time during the year, and will be counted in this year's receipts. It would be greatly appreciated if these pledges were sent by June 1.

THE Field Secretary of our Board is at present in Oklahoma and later will go to Kansas visiting all the Presbyterial Societies in these States. Mrs. Lindsay will spend two months working with societies where the need is greatest.

WORK among children in the bands of "Tiny Tot Tens" is progressing favorably. Contributions from this organization are sent to relieve the little ones in the hospital at Ichowfu, China.

THE member of Committee in charge of WOMAN'S WORK, from the Southwest Board, was pleased to note a gain in the subscriptions to the magazine for this year, but deeply regretted the report of a loss from two States. This report can not satisfy, because as a whole it is imperfect. We desire all States—parts of the whole—to report gain—not loss.

MRS. WM. A. BLACKBURN, of Austin, Texas, while quietly sleeping, passed away on the

night of March 7. For forty-three years she had been an active and beloved member of the First Church. Her loss is severely felt, especially by the Ladies' Society, wherein she was a most earnest worker.

From San Francisco

920 Sacramento St. Meetings first Monday of each month, at 10.30 and 1.30 o'clock. Executive meeting third Monday. Prayer-meeting first and third Monday, from 12 till 12.30.

A PLEASANT feature of March meeting was an interesting account of the revolutions that have taken place in China, within the seven years since Rev. Clarence D. Herriott began work at Hangchow; viz.: in education, in the opium traffic, in agitations against gambling and foot-binding, and in cutting off the queue, in the introduction of railways, street lamps, policemen and newspapers. Christianity, the greatest revolution of all, is influencing all these things. The school-books have been written by missionaries, and of trained teachers throughout the empire, nearly all are graduates of mission schools, and many are quietly spreading Christianity. The results are seen to-day in aged Christians of blameless life, and in brilliant young men who adorn the faith, as Ding Lee May, "The Moody of China."

WHILE Mr. and Mrs. Herriott have been engaged in evangelistic work, his sister, Mrs. Arthur W. March, *nee* Herriott, and Mr. March are engaged in work of the Hangchow Christian College. Biographical sketches of the brother and sister have been published in leaflet form by the Occidental Board for distribution among our auxiliary societies.

MRS. W. L. SWALLEN, of Pyeng Yang, Korea, remained in San Francisco long enough to speak at Oakland Presbyterial meeting (annual). She was to leave soon for Ohio. She spoke with much animation. Societies in the East will be glad to hear about the marvelous effort for "a million souls," after Mrs. Swallen has had sufficient rest.

MR. AND MRS. GOW WING have been sorely afflicted recently. Two sons were born to them, Andrew and Peter. The latter was early gathered into the fold of the Good Shepherd. Now, Andrew has died at twenty-five years of age. Sons are welcomed as special treasures in Chinese families. Mr. Wing feels the sorrow very keenly. Andrew has been employed in the printing room of a Chinese daily paper, and showed inventive genius in printing cards with Christian mottoes upon them, to place on schoolroom walls. Mrs. Wing is a faithful teacher in our Occidental school. They own a pleasant home in Berkeley. At the funeral, a profusion of rare flowers were sent in by Chinese and American friends.

From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month and popular meeting on third Tuesday at 2:30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 385 Tenth St., Portland.

IT is hard to keep good news and it is a relief to be able to whisper into these "Notes" some of the encouragements that will be reported at Annual Meeting. As they can not be read until after the meeting, they will not spoil the glad surprise.

FIRST.—Every woman in our constituency will be "thrilled" to learn that we have gone beyond the ten per cent. asked for and have made an advance of eighteen per cent. on our regular offerings.

SECOND.—We have ever so many more Study Circles than a year ago, which is reason itself for growth of interest.

THIRD.—There has been almost a "boom" in Mission Band work. We are hearing of four tens, six tens, and so on, in various churches.

FOURTH.—Eleven hundred booklets, each containing several leaflets, have been placed in the hands of shut-in, business-kept and home-kept women, by our missionary extension visitors. So that numbers of new women are reading, thinking, and praying more earnestly about Missions—and this effort was launched only the middle of January, 1911.

FIFTH.—A good start has been made in the Mission Substitute Department. More have signed the prayer pledge and possessed themselves of *The Year Book of Prayer* than ever before. In fact, we have more intercessors for Missions.

To all these facts, and to the effects of Jubilee Meeting we may attribute our victory, through the Lord Jesus Christ. May the encouragements of the year that is past stimulate us to greater efforts this new mission year.

THE *Annual Report* will be published as soon as possible and we suggest that it be the subject and study of all our societies at an early meeting. It will contain concise figures in detail, but we could not refrain from making known this much. We want our missionaries to know the glad tidings at the earliest moment, to begin to sing the Doxology.

WE are glad to report that the health of Mrs. Eva Ballis Douglas is so much improved that she and her husband are able to return to their work in Persia, and she will again be our active missionary in that field. Let our prayers follow her.

ONE of our earliest Life Members, Mrs. Quintella A. Smith, of Portland, at the age of eighty-five years, entered into "life immortal" in February, and hers will be placed upon our Memorial Roll of revered names.

NEW SOCIETIES AND BANDS

COLORADO
Denver, People's Ch., Hazel Chapter.
Westminster, University Ch.

ILLINOIS
Chicago, Granville Ave., C. E.

MICHIGAN
Ecorse, C. E.
Ellake, Jr. C. E.
Martin.

MINNESOTA
Gilbert, C. E.
" Jr. C. E.
St. George, C. E.

NEW YORK
Auburn, Central Ch., Band.
Baldwinsville, Dorcas Band.
Brooklyn, Bushwick Ave., Inter. C. E.
" S. Third St., Band.
Castile, Royal Workers.
Elmira, First, Jubilee Band.
Mexico, George E. Stone Band.
Naples, Band.
New York, Northminster, Jr. C. E.
" " Greenwich Ch., Jr. C. E.
Seneca Falls, Boys' Study Club.
Shortsville, Band.
Waterloo, Sunshine Club.
Watkins, Helping Hand.

SOUTH DAKOTA
Glenham, C. E.
Java, C. E.
Langford, C. E.
Leola, C E.

WISCONSIN
Beloit, West Side.

RECEIPTS FOR MARCH, 1911, AND TOTALS FOR FISCAL YEAR

By totals from Presbyterial Societies.

Woman's Foreign Missionary Society of the Presbyterian Church

Athens,	$272.00	Florida,	$35.00	New Hope,	$17.80	Steubenville,	$1,398.53
Baltimore,	969.57	French Broad	217.75	Newton,	979.23	Union,	307.16
Beaver,	739.50	Grafton,	375.50	Northumberland,	2,266.68	Washington (Pa.),	2,000.69
Bell,	13.50	Hodge,	1.00	Obion-Memphis,	35.00	Washington City,	4,264.83
Bellefontaine,	371.50	Holston,	46.50	Oxford,	28.45	Wellsboro,	33.00
Birmingham, A.,	34.00	Hopewell-Madison,	55.75	Parkersburg,	101.95	West Jersey,	1,674.98
Blairsville,	1,383.35	Huntingdon,	2,246.95	Philadelphia,	10,142.77	Westminster,	719.93
Butler,	1,010.36	Huntsville,	48.00	Phila. North,	5,417.42	Wheeling,	959.16
Carlisle,	4,883.02	Huron,	175.80	Pittsburgh,	11,006.82	Wheeling, 1st Church,	2.00
Catawba,	12.50	Kittanning,	1,116.93	Portsmouth,	234.50	Wooster,	943.40
Chattanooga,	77.60	Lackawanna,	3,056.96	Redstone,	1,702.20	Yadkin,	5.00
Chester,	2,912.12	Lehigh,	1,550.86	St. Clairsville,	1,425.71	Zanesville,	876.25
Chillicothe,	478.59	Lima,	345.33	Shenango,	476.33	Miscellaneous,	2,929.30
Cincinnati,	2,521.77	McClelland,	7.00	Southern Virginia,	43.00		

Total for March, 1911,	$95,974.36
Jubilee Fund (included above),	15,232.97
Total since March 15, 1910,	190,011.51
Special Gifts to Missionaries,	63.00
Contributions to Famine Fund,	377.60

(Miss) Sarah W. Cattell, *Treas.*,
501 Witherspoon Building, Philadelphia.

Woman's Presbyterian Board of Missions of the Northwest

Aberdeen,	$385.00	Dubuque,	$511.48	Mattoon,	$575.66	Petoskey,	$51.00
Adams,	108.22	Duluth,	609.94	Milwaukee,	323.90	Pueblo,	356.25
Alton,	553.52	Ewing,	222.29	Minneapolis,	2,920.06	Red River,	1.40
Bismarck,	12.30	Flint,	124.00	Minnewaukon,	30.00	Rock River	536.56
Black Hills,	3.00	Freeport,	131.45	Minot,	17.53	Rushville,	830.21
Bloomington,	2,550.96	Ft. Dodge,	616.96	Monroe,	106.73	Saginaw,	748.15
Boulder,	475.00	Ft. Wayne,	1,686.63	Muncie,	628.56	St. Paul,	656.35
Box Butte,	55.00	Grand Rapids,	164.00	Nebraska City,	1,207.22	Sioux City,	242.95
Butte,	127.00	Great Falls,	85.40	New Albany,	357.41	Springfield,	1,195.00
Cairo,	129.47	Gunnison,	109.00	Niobrara,	103.00	Waterloo,	712.06
Cedar Rapids,	773.53	Hastings,	140.65	Oakes,	77.45	Waukon,	100.00
Central Dakota,	135.85	Indiana,	1,082.73	Omaha,	796.50	Whitewater,	534.90
Chicago,	2,338.61	Indianapolis,	2,799.32	Ottawa,	609.20	Winnebago,	475.26
Chippewa,	160.12	Iowa,	778.80	Pembina,	359.00	Winona,	293.60
Corning,	513.35	Kalamazoo,	16.80	Peoria,	140.83	Miscellaneous,	48.00
Council Bluffs,	261.70	Kearney,	48.00				

Total for two weeks,	$39,332.50
Total from Mar. 1, 1910, to Mar. 15, 1911,	139,166.31

Mrs. Thos. E. D. Bradley, *Treas.*,
Room 48, 328 Wabash Ave., Chicago.

Women's Board of Foreign Missions of the Presbyterian Church

Albany,	$2,602.00	Hudson,	$414.00	Princeton,	$82.00	Troy,	$1,259.00
Binghamton,	647.05	Jersey City	1,850.50	Rochester,	790.48	Utica,	1,597.24
Boston,	649.00	Logan,	98.35	St. Lawrence,	392.40	Westchester,	1,224.08
Brooklyn,	1,758.30	Long Island,	622.65	Steuben,	434.00	West Persia,	40.00
Buffalo,	1,741.65	Louisville,	187.00	Syracuse,	800.00	Miscellaneous,	190.00
Cayuga,	182.63	Morris and Orange,	2,274.75	Transylvania,	232.10		
Champlain,	291.54	Nassau,	397.00				
Chemung,	223.00	Newark,	1,543.09				
Columbia,	562.00	New York,	2,610.75				
Ebenezer,	382.00	Niagara,	373.00				
Genesee,	347.88	North River,	359.95				
Geneva,	321.00	Otsego,	238.00				

Total to March 15,	$27,718.39
Total since April 1st, 1910,	107,021.52
Jubilee Fund (included above) to date,	$1,223.98

(Miss) Henrietta W. Hubbard, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Woman's Presbyterian Board of Foreign Missions of the Southwest

Ardmore,	$42.30	Highland,	$285.52	Osborne,	$99.21	Sedalia,	$213.50
Arkansas,	49.07	Hobart,	38.05	Ozark,	137.70	Solomon,	220.50
Austin,	49.75	Houston,	43.70	Pecos Valley,	10.00	Topeka,	1,071.33
Brownwood,	26.70	Iron Mt.,	22.05	St. Joseph,	368.38	Tulsa,	116.55
Carthage,	430.77	Jefferson,	34.80	St. Louis,	3,157.10	Waco,	370.20
Cimarron,	109.33	Kansas City,	1,336.52	Salt River,	139.65	Wichita,	1,107.13
Dallas,	114.85	Kirksville,	276.18	San Antonio,	24.60	Miscellaneous,	65.00
Denton,	82.00	Larned,	288.20	Santa Fé,	23.50		
El Reno,	53.00	McAlester,	80.38				
Emporia,	190.75	McGee,	213.57				
Ft. Smith,	85.90	Muskogee,	101.00				
Ft. Worth,	84.75	Neosho,	477.80				
Galena,	10.00	Oklahoma,	457.52				

Total for month,	$12,108.81
Total to date,	31,351.97

Mrs. Wm. Burg, *Treas.*,
708 Odd Fellows Bldg., St. Louis, Mo.

The Woman's Occidental Board of Foreign Missions

Pres. Soc.	*Aux.*	*C.E.& Y.P.*	*Bds.*	*Totals.*	*Pres. Soc.*	*Aux.*	*C.E.& Y.P.*	*Bds.*	*Totals.*
Benicia	$ 236.50	$68.45	$ ..	$304.95	So. Arizona	$15.60	$ ..	$ ..	..
Los Angeles	2,812.32	941.77	25.78	3,779.87	So. Utah	42.52	..	1.00	..
Oakland	510.95	103.70	24.00	638.65					
Ogden	67.39	..	..	67.39		$5,754.03	$1,756.67	$145.48	$7,656.18
Phœnix	248.50	147.25	..	395.75	Miscellaneous,				83.00
Riverside	231.50	53.50	12.00	297.00					
Sacramento	296 90	71.75	..	368.65					
Salt Lake	123.65	17.75	18.00	159.40					
San Francisco	609.95	75.50	13.00	698.45					
San Joaquin	209.75	101.50	39.50	350.75					
San Jose	161.50	110.00	9.20	280.70					
Santa Barbara	187.00	65.50	3.00	255.50					

Total for quarter,	$7,739.18
Total since March 15, 1910,	22,949.37
China Famine Fund,	149.85

Mrs. E. G. Denniston, *Treas.*,
3454 Twenty-first St., San Francisco, Cal.

Woman's North Pacific Board of Missions for Last Quarter

Alaska,	$19.00	Pendleton,	$18.40	Willamette,	$281.14	Miscellaneous,	$1.00
Bellingham,	85.00	Portland,	1,213.80				
Boise,	225.50	Seattle,	490.00				
Cent. Washington,	258.00	Southern Oregon,	100.70				
Columbia River,	55.50	Spokane,	253.50				
Grand Ronde,	57.20	Twin Falls,	2.50				
Kendall,	18.02	Walla Walla,	136.10				
Olympia,	220.30	Wenatchee,	176.30				

Total for quarter,	$3,611.96
Previously reported,	6,046.35
Total for year,	$9,658.31

Mrs. John W. Goss, *Treas.*,
324 East 21st St., North, Portland, Oregon.

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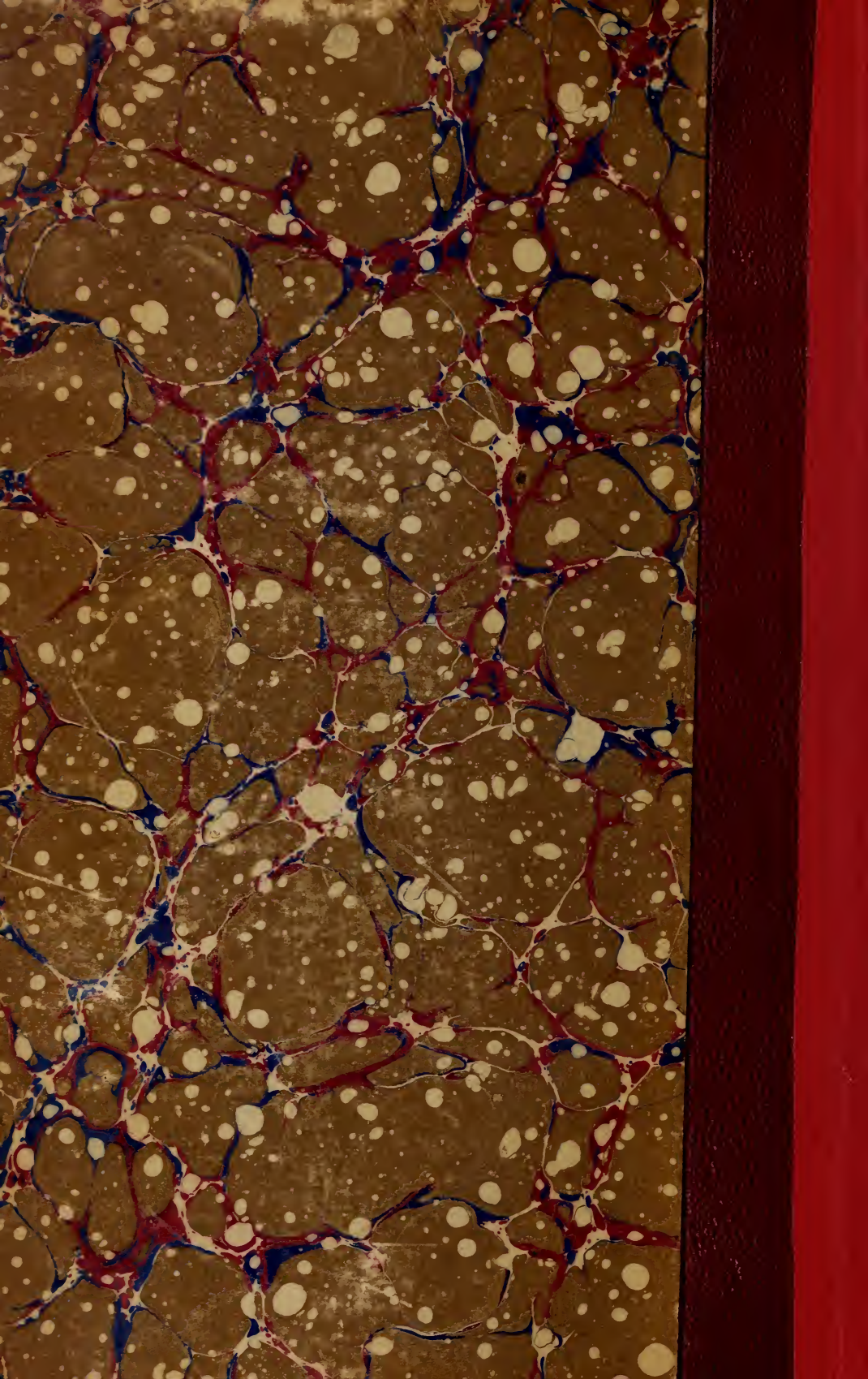
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